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## BIBLIOGRAPHICAL NOTES.

## RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

AMAZONS. Vürstheim (J.) De Amazonibus. (*Mnemosyne*, 1902, n. s. vol. xxx. 263-276.) Author argues that the famous Amazons were originally nymphs of the train of Artemis, then Greek heroines.

COMEDY. Thiele, G.: Die Anfänge der griechischen Komödie. (*Neue Jahrb. f. d. Klass. Alt., Ges. u. Lit.*, 1902, vol. v. 405-426.) Treats of the beginnings of folk-comedy in ancient Greece, etc.

COUNTRY-LIFE. Siebourg, M.: Ländliches Leben bei Homer und im deutschen Mittelalter. (*Rhein. Mus.*, 1902, vol. lvi. 301-310.) Points out resemblances between country-life as described in the Homeric poems and German country-life in the Middle Ages.

DAY. Bolling, C. M.: Beginning of the Greek day. (*Amer. J. Philol.*, 1902, vol. xxiii. 428-435.) Shows that the Homeric Greek day was reckoned from sunset to sunset.

EDUCATION. Barth, P.: Die Geschichte der Erziehung in soziologischer Beziehung. (*Vierteljahrsschr. f. wiss. Philos. u. Soz.* (Leipzig), 1903, vol. xxvii. pp. 57-80, 209-229.) Treats of education among barbarous, semi-civilized, and civilized peoples. The author has not drawn deeply enough upon the best authorities.

GYGES. Smith, K. F.: The tale of Gyges and the king of Lydia. (*Amer. J. Philol.* vol. xxiii. 1902, 261-282, 361-387.) Critical discussion of the variants of the legend of Gyges and attempt to make out its original form.

KISSING. Siebs, T.: Zur vergleichenden Betrachtung volkstümlichen Brauches: Der Kuss. (*Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1903, pp. 1-19.) An interesting study of the kiss in folk-thought, and particularly of the words for kiss, kissing, etc., in various European (chiefly Teutonic) languages. Eight groups of kiss-words are distinguished.

LIP-ORNAMENT. Richel, A.: Lippenschmuck. (*Globus* (Brnschw.), 1903, vol. lxxxiv. pp. 31-34.) General discussion of lip-ornaments, perforations, *pelele*, plugs, etc., in Central Africa, South America, Northwest Pacific Coast, Eskimo country, etc.

MAGIC. Vierkandt, A.: Wechselwirkungen beim Ursprung von Zauberbräuchen (*Arch. f. d. gesamte Psych.* (Leipzig), 1903, vol. ii. pp. 81-92.) Discusses the mutual relations between the shaman and his audience, beginning in more or less unintentional action and ending in what seems to be preconceived and planned." A suggestive discussion of magic, symbolic action, etc. — Blake, F. R.: Babylonian and Atharvan magic. (*J. H. U. Circ.* (Balt.), 1903, vol. xxii. pp. 66-67.) Compares Hindu and ancient Babylonian magic. The author concludes that the resemblances are not very striking. Babylonian is practically all "white magic," as expressed in incantations.

MILK AND HONEY. Usener, H.: (*Rhein. Mus.*, 1902, vol. lvi. 177-195.) Treats of folk-lore of milk and honey in connection with newborn infants, as food of the gods and of the souls of the dead, etc.

MYTHOLOGY. Regnaud, P.: La mythologie a-t-elle été un recul de l'esprit humain? (*Rev. Philos.* (Paris), 1903, vol. xxviii. pp. 63-65.) Author concludes that the question must be answered in the negative, holding to a form of the "disease of language" theory. For him, ambiguity of language is the initial cause of the inherent error of mythology. — Fries, C.: Babylonische und Griechische Mythologie. (*Neue Jahrb. f. d. Klass. Alt., Ges. u. Lit.*, 1902, vol. v. pp. 689-707.) Points out various resemblances between Babylonian and ancient Greek mythology.

PANTHEISM. Doyle, K. D.: Notes on philology (*Westm. Rev.* (Lond.), 1903, vol. clx. 323-335.) By *outré* treatment of phonetic and linguistic data the author

seeks to show that "pantheistic thought was a most important, if not the sole force governing the early development of language," and that *male* means "progress," *female*, "eternal no."

PERSONALITY. Chamberlain, A. F.: The survival of human personality. (*Harper's Mag.* (N. Y.), 1903, vol. cvii. pp. 277-282.) Contains, among other things, folk-lore data concerning the development of human personality and belief in its survival of bodily death. Discusses subject from the anthropological standpoint.

PERSONAL NAMES. Zambaldi, F.: I nomi di persona. (*Atti d. R. Inst. (Ven.)*, 1901-1902, vol. lxi. 247-272.) Treats of name-giving among various peoples of the globe.

RAINBOW. Renel, C.: L'Arc-en-ciel dans la tradition religieuse de l'antiquité. (*Rev. de l'Hist. d. Rel.* (Paris), 1902, vol. xlv. 58-60.) Brief account of folk-lore of rainbow, particularly among the Greeks and Romans.

RELIGION. Flournoy, T.: Les principes de la psychologie religieuse. (*Arch. de Psych.* (Genève), 1903, vol. ii. pp. 33-57.) Dr. Flournoy holds that the two general principles of religious psychology are "the exclusion of the transcendental" and "the biological interpretation of religious phenomena." — Vernes, M.: Les religions et leur rôle social. (*L'Hum. Nouv.* (Paris), 1903, vol. vii. pp. 225-239.) Discusses attitude of great religions (Judaism in particular) and modern philosophy toward the great social questions of the day. — Hearn, L.: Le nirvana (*R. de Métaph. et de Mor.* (Paris), 1903, vol. xi. pp. 352-519.) A "synthetic study of Buddhism." Compares the doctrines of Japanese Buddhism with the conclusions of Occidental science. — Challaye, F.: Un philosophe japonisant. (*Ibid.*, pp. 338-351.) Discusses the writings and views of Japanese life and philosophy of Lafcadio Hearn, who is now a naturalized citizen of Japan, and professor in the University of Tokio.

RÜBEZahl. Kacher (K.) Rubezahl und seine Verwandtschaft. (*Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1903, 33-52.) Comparative study of name and nature. Dr. Kacher holds that the modern Rubezahl is the product of a Märchen that has been worked up in literary fashion, differing in some essentials from the Rubezahl who once existed in folk-thought, — the latter finds close analogues in Greek mythology. The author believes that the name Rubezahl is a "diminutive" or "extension" (cf. *Affenschwanz* for *Affe*) of Rube, which may go back to O. H. G. *rubio*, "the hidden one," said of a mountain-spirit. From a mountain-spirit he seems to have become a forest-sprite and a "Kobold." The author considers that his plastic figure is a "brilliant testimony for the poetic endowment and power of transformation of the Silesian people." — Siebs, T.: Nachträgliches zur Rubezahlforschung. (*Ibid.* 53-54.) Criticises the etymology of Dr. Zacher and others, inclining to the views of the former.

SHAMANISM. Van Gennep, A.: De l'emploi du mot "chamanisme." (Repr. from *Rev. de l'Hist. de Relig.* (Paris), 1903, pp. 1-7. Argues against the use of the term *chamanisme* (French) *shamanism* (English) *Schamanismus* (German) as connoting a certain kind of religion. Peoples who have *shamans* may possess a religion that is animistic, totemistic, etc., not *shamanistic*.

UMBRELLA. Hahn, E.: Der Sonnenschirm als Königssymbol und die Einführung des Rosenkranzes in West-Europa. (*Int. Arch. f. Ethnogr.* (Leiden), 1903, vol. xvi. pp. 30-42.) Traces the umbrella as a symbol of royalty back to primitive Babylonia. The author thinks that there has been greater interchange of culture-element between the East and West and *vice versa* than is generally admitted.

WAR. Shaler, N. S.: The natural history of war. (*Int. Quart.* (Burlington, Vt.), 1903, vol. viii. pp. 17-30.) Discusses the human and pre-human aspects of the subject. With man war, as an institution, belongs to the stage of culture represented by the growth of great peoples and civilizations.

## LEGAL FOLK-LORE OF CHILDREN.

To Pitré's little study, "Folk-lore giuridico dei fanciulli in Sicilia" (Palermo, 1890), and Gaidoz and Rolland's "Le Folk-lore juridique des enfants" (*Mélusine*, Tome III, pp. 156-158), dealing respectively with the "legal folk-lore" of Italian and French children, has now been added the contribution of A. de Cock, "Rechtshandelingen bij de Kinderen," just begun in "Volkskunde" (Vol. XV, 1902-1903, pp. 193-199) devoted to the same subject among children in Flemish Belgium, etc., the first part treating particularly of the "finding right," or *droit de trouvaille*, and the "law of presents."

The "law of finding," still in full force among Flemish children (and more or less among Dutch, German, Italian, French, etc.) is briefly this:

If one boy has found something belonging to another (marble, knife, piece of money, toy, etc.), he hides it in his closed hand, and cries repeatedly: "Who's lost it? I've found it!"

If one of the others says "I," the first asks at once, "What is it?" Now it does not suffice for the loser to answer simply, e. g., "A knife." He must describe it exactly, before he can rightly receive it. If the object found is claimed by no one, the finder asks, "Can I have it?" and the answer is a unanimous "Yes." With this the legal proceedings are over. Several curious variants of the formula are in vogue. In Schelle the rime runs

"Pirrewirrewit!  
Whose thing is this?  
Pirrewirrewat!  
Whose thing is that?"

If no one puts forward satisfactory claims, then the finder opens his hand crying, "Whoever first says ikkepik gets it!" And so the matter is decided.

When two find something at the same moment, it belongs to the one who first speaks the appropriate formula: "Finding is holding!" etc.

A French finding-rime is quite suggestive:

"Qui a perdu? J'ai trouvé  
La bourse à monsieur l' curé;  
Si je le dis trois fois  
Ce sera pour moi."

The "trois fois" appears in Languedoc as, "Piu, piu, piu." Another French phrase is "J'y retiens part" (or *de part*, or simply *pie*).

A common "law of presents" is the formula

"Once given, stays given;  
Taking away is stealing!"

This warns against our "Indian giving," for which penalties are prescribed, one of them, with Dutch, Flemish, German and French children being thus expressed:

"Once given, taken away,  
Go to Hell three times."

Some of the variants are less cruel or less theological.

De Cock has made a valuable contribution to an interesting subject.

A. F. C.